K Christianity
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The Summe of Christiani-

tie reduced vnto eight propositions,

briefly and plainely confirmed out of the

holie scripture of God.

The first proposition.

All men haue sinned, and haue fallen from the glorie of God. Rom. 3. 23.

THere is none that is righteous, no Rom. 3. 10.
not one. If wee say we haue no sin, 1. Iohn. 1. 8. 10.
we deceiue our selues, & the truth is not in vs. If wee say wee haue not sinned, we make God a lier, and his word is not in vs. For proofe whereof, there are two witnesses against vs. First the testimony of our owne consciences, Rom. 1. 1.
which by the light of nature accuseth vs both of leauing vndone many good things, we ought to haue done: and of committing many euill things, in deede, worde, and thought. Secondly, the Lorde God himselfe, who is greater than our consciences, whose wrath from heauen is manifest against all the vngodlinesse, and Rom. 1. 18.
vnrighteousnesse of men, as well in that generall curse, which is come vppon all

 Gen. 3. 17.

creatures: as by particular iudgements executed against sinne, from the beginning of the woorld. But especially, he hath moste manifestly penned our inditement in his woorde: where first we are charged with the sinne and fall of Adam, as guiltie thereof vnto condemnation. Secondly, that wee are borne in sinne, and conceiued in iniquitie, and therefore by nature the children of Gods wrath: being such, as whole naturall disposition is enmitie against God, and whole cursed spirite lusteth after enuie. Thirdly, that this corruption of our nature, hath beene most plentifull, in bringing foorth all maner fruites of disobedience, causing vs to transgresse all the commaundements of God, as shall most plainely appeare, if we examine our selues, and our liues, by the seuerall precepts of his lawe, which teacheth vs, both what dueties wee owe vnto his Maiestie for his worshippe, and also vnto our brethren, for their profite: so that wee may conclude with the Apostle, that all mouthes are stopped, and that all men are vnder the condemnation of God. Title must so meditate pa

Rom 5. 16. 18.

Psal. 51. 5.

Ephe. 2. 3.

Rom. 8. 7. 8.

James. 4. 5.

Gal. 5. 19.

Rom. 5.

Rom. 3. 20.

Rom. 3. 19.

pon these things, as we may also be affec-
ted and touched with them. Which wee
shall the rather performe, if vnto the vn-
feigned confession that wee are sinners,
we shall in the presence of Gods maiestie
consider: First the filthinesse and vnclean-
nesse of our sinnes, by comparing them
with that holinesse, righteousnesse, and
innocencie, which is described vnto vs in
the Lawe. Then the greatenesse of our
offences as committed against the most
glorious excellencie of the Maiestie of
God. Further the multitude of our trans-
gressions, which are moe in number than
the heares of our head, and as a mightie Psal.40.12.
water ouerflowing vs vnto destruction.
Also the punishment deserued by our sins,
and set downe in the worde of God. First
the curse of God, entring and remaining
vpon all his creatures, subduing them vn-
der vanitie for our sakes. Secondly, all Rom.8.20.
the aduersities and afflictions of this
life, with the diseases of our bodies, and
griefes of our mindes. Also death itselfe
which is the dissolution of the soule and
the bodie. Last of all, the curse of God Leuit.27.26.
pronounced in his lawe, vnto euerlasting

damnation both of bodie and soule, with Satan and his Angels in hell fire, the flame whereof being kindled from the breath of the wrath of the Lorde shall neuer be quenched. The miserie of him that is in such a case, must needes be exceeding great, & offereth him iust occasiõ to feare and trembling, to inquire what may bee his remedie against so lamentable estate.

Esaie. 30. 33.

Mat. 3. 7.
Act. 2. 37.

The second proposition.

There is no name vnder heauen giuen vnto men, whereby we must be saued, but onely by the name of Iesus. Act. 4. 12.

THe holie Angels of GOD cannot saue vs: yea they are iustly our enimies for sinne, and the armed souldiers of the Lord to our destruction. The Saintes haue neede themselues of a Sauiour, and therefore can stande vs in no stead. As for our selues, if wee coulde (which is vnpossible) doe all the good thinges commaunded vs in the lawe, it were sufficient, if we were not condemned for them: it were no reason that by them we shoulde be discharged

Luke. 1. 47.

changed of that other bonde of our guiltinesse, which is against vs, in committing of euill. If wee say we will giue all that we haue vnto the Lorde, it is nothing vnto him. If vnto the poore, it is no sacrifice for sinne. If we should suffer all tormentes of bodie and soule during this life, wee cannot so satisfie the iustice of GOD, for the least of our sinnes, which deserueth infinite punishment. There is no helpe in outwarde and feigned holinesse, bee it neuer so glorious in the eyes of men, seeyng it is abhomination in the sighte of the Lorde, how much lesse shall it auaile vs, to rest for saluatiõ vpon anie of the foolish superstitions & wicked idolatries inuented by man. Standing therefore before Gods iudgement seate, condemned for our sinnes, we finde no peace with his Maiestie, but onely in Iesus Christ, of whom he said from heauen, this is my welbeloued Sonne, in whom I am well pleased. And who witnesseth of himselfe, saying, So God loued the worlde, that hee gaue his onely begotten Sonne, to the ende that all that beleue in him shoulde not perish, but haue euerlasting life, who also

Psal. 16. 2.
1. Iohn. 1. 7.
Esaie. 66. 3.
Esaie. 29. 13.
Rom. 5. 1.
Matt. 3. 17.
Iohn. 3. 16.

Matt. 9. 11. calleth vs vnto hym selfe, saying: Come vnto me, all ye that trauayle, and be heuy laden, and I will refreshe you. The name Jesus.

Jesus. Mat. 1. 21. Jesus signifieth a Sauiour, and is expounded by the Angel Gabriel: For he shall saue his people from theyr sinnes.

Christ. Christe in Greeke, and Messiah in Hebrue, signifieth anoynted, giuing vs to vnderstand, that this is he, whom the father

Iohn. 6. 27. hath chosen, sealed, and anoynted with his spirite, to be our Prophet, Priest, & King, and is made vnto vs from God, wysedome

1. Cor. 1. 30. righteousnesse, sanctification, & redemptio, that no flesh might glory before his Maiestie, but that whosoeuer glorieth

Christ our wisedome. might glory in the Lord. Christ, the eternall wisedome of his Father from the begynnyng, was the onely Pastor and teacher of his Churche, reuealing by his spirit

1. Pet. 1. 11. vnto the holy Fathers and Prophets, the doctrine of saluation: But in the fulnesse of tyme takyng vppon him our nature, he came into the worlde, our wisdome from God: in his owne person, out of the

Iohn. 1. 18. 15. 15. bosome of his father, declaryng vnto vs all the counsels of God, concernyng our redemption, and that in greater measure,

and

and clearenes of vnderstanding, then euer before from the beginning. Further as he is the chiefe pastour and shepheard of the flocke, so is it he in whom all the promises of God are, yea & Amen. Who is also al, and in al, & of whom we haue receiued commaundement from heauen, that we should heare him. He is therefore both the teacher and the thing that is taught. 2. Cor. 3. 18. 2. Cor. 1. 20. Col. 3. 11. Mat. 17. 5.

Hee is made our righteousnesse, first in that hee hath fully satisfied the iustice of GOD, borne the stripes of our correction, and the chastisement of our peace: taking vppon him the curse of the lawe due vnto vs for our sinnes, and by bearing and ouercomming the same, hath deliuered vs from the power of sinne, Satan, Hell, and the wrath of GOD; and made an euerlasting attonement vppon the altar of his Crosse: offering vp himselfe an oblation and sacrifice of most sweete sauour vnto the Lorde. Secondly, in that he hath accomplished all the righteousnesse of the law, that we in his obedience, hauing the same imputed vnto vs, & might be iustified before God, and obtaine the blessing of the lawe, which is e- Christ our righteousnes. Esay. 53. 5. Gal. 3. 10. Heb. 9. 12. Ephe. 5. 2. Rom. 5. 19. Gal. 3. 13.

ternall life.

He is made our holines or sanctification, because in him is found the lawe of ỳ spirite of life, which deliuereth vs from the lawe of sinne and of death. For it is he onely that hath condemned sinne in the flesh, that is to say, hath perfectly purged & cleared our nature of sinne in his owne person, by ioyning it vnseparably vnto his diuine: that wee beyng clothed with his most pure and vnspotted humanitie, might in all respectes appeare acceptable and well pleasing in the sighte of the Lorde.

Rom. 8, 3.

Ephe. 1. 4.

He is made our redemption, not nowe to offer vppe anie newe sacrifise for sinne, which hee hath alreadie done once for all: But that hauing all power geuen to him, both ouer thinges in heauen and thinges in earth, hee might rule and gouerne his Churche, by his worde and by his spirite, guiding and defending the same in the Pilgrimage and warfare of this life, vntill the day of our adoption shall appeare, euen the deliuerance of our bodies; what time he shall returne our redeemer from heauen, and shall change our vile bodies,

Heb. 9. 28.

Mat. 28. 19.

Rom. 8, 23.

Phil. 3. 21.

that

that they may be made like vnto his glorious bodie, according vnto that power, whereby he is able to subdue all thinges vnto himselfe. In the meane time sitting at the right hand of GOD our aduocate and intercessour with the father, not onely to make intercession for vs, but also to presente vnto the Lorde our selues, our soules and bodies and all that wee haue, and doe, our prayers and obedience, an holie and acceptable Sacrifice vnto his Maiestie. Rom. 8. 34. Rom. 12. 1. Heb. 13. 15.

The third de proposition.

Saluation by Christ appertaineth onely vnto them that beleeue in him.

HE that beleeueth in the sonne, is not condemned, but hath eternall life: and he that beleueth not the sonne, is alredy condemned, neither shall he see life, but the wrath of GOD remaineth vppon him, because hee hath not beleeued in the name of the onely begotten sonne of God. Faith therfore is the only meanes where- Iohn. 3. 18. 36

by

by we poſſeſſe Ieſus Chriſt, and in him al the mercies of God vnto our ſaluation:

Ephe.3.17.18. For by faith Chriſt dwelleth in our harts, that being rooted and grounded in the loue of God, wee might be able to comprehend with all Saintes, what is that breadth, & length, and depth, and heigth, and to knowe that loue of Chriſt, which paſſeth all knowledge, and to bee filled with all that fulnes of God. Faith is that teſtimonie of our conſciences, wherby we are aſſured from the witneſſe of the Spirite of God, that all our ſinnes are pardoned and forgeuen vnto vs, in the merite of the Sacrifice and death of Chriſt, and that wee ſtande iuſtified as righteous before God, in the perfection of his obedience: and through him are nowe the adopted childrē of his father, and heires of his euerlaſting kingdome, in that we are made members of his bodie, euen bone of his bone, and fleſh of his fleſhe, to become with him one ſpirit, and ſpirituall temple vnto God.

Rom.8.15.16.

Rom.8.17.

Ephe.5.30.
1.Cor.6.17
Ephe.2.22.
1.Pet.2.5.

The fourth propoſition of the cauſes of faith, in the woorde preached, and ſacramentes miniſtred.

Faith

Faith commeth by hearing, and hearing by the worde of God. Rom. 10. 17.

THis faith is not borne with vs, neither groweth it out of our corrupte nature, nor is bought with earthly treasure, nor atteyned vnto by the labour and industrie of man, but is the free and gratious gifte of GOD vnto his children, whom he loued frō before al beginnings, wrought in their hearts by his spirite, through the preaching of the Gospel. Which spirite is therefore called the spirite of adoption, because it beareth witnes vnto our spirites, that we are the children of God, and heires of his kingdome, teaching vs with boldenesse & confidence to crie Abba father, and the Gospel preached, is called the arme of the Lorde, and the mightie power of God vnto saluation. The grounde and foundation of our faith is the worde of God, especially that parte thereof, which containeth his moste louing promises made vnto vs in Iesus Christe. This worde was geuen vnto man from heauen, first by the Lorde himselfe, speaking vnto the Fathers in his

Ephe. 2. 8.

Rom. 8. 15.

Esaie. 53. 1.

Rom. 1. 16.

his owne person, then by the ministerie of his holie Angels, after by his seruauntes the Prophetes. Last of all, by his owne Sonne, in whome are all the treasures of wisedome and knowledge hidde. This worlde remayneth vnto vs in the recordes of the olde and newe Testament which bookes were written by the holie men of G. O. D. his Prophetes and Apostles, inspired by the holie Ghost, & is profitable, to teach, to confute, to reproue, to instruct in all righteousnesse, that the man of God may be perfect, and perfectly instructed vnto euery good worke: contayning all thinges necessarie for vs to knowe vnto eternall life, from whiche we may not take anie thing, neither put anie thing vnto it. This worde is plaine and easie to bee vnderstood of them, that desire to doe the will of God, and seeke after wisedome in humilitie, with calling vpon the name of the Lorde. And that the worde might bee made yet more profitable vnto vs, it hath pleased ye Lord, vnto that libertie wee haue of reading, hearing read, studying and meditation of his holie scriptures, knowing the weakenes

Heb. 1. 1.
Col. 2. 3.
2. Pet. 1. 21.
2. Tim. 3. 16.
Prou. 30. 6.
Deut. 4. 2.
Iohn. 7. 17.
Prou. 6. 23. 8. 9.
Ephe. 6. 18.

nes of our capacitie, dulnes of understan-
dyng, hardnesse and untowardenesse of
our corruption; in great wysedome and
mercie to ordeine, that the same woorde
might be applied unto us, by the holy mi-
nistrie of preaching, whereunto he sanc-
tifieth and annointeth by the gyftes of
his spirite, such as he hath chosen, and
doeth sende foorth into the labour of his Matt. 9.28.
Paruest. Of which S. Paule speaketh,
when he saieth, that Christe ascending up Ephe. 4.8.
into heauen, and leading captiuitie cap-
tiue, gaue gifts unto men, and fulfilled all
things, that there might be in his church
some Apostles, some Prophetes, some E-
uangelistes, some Pastors and teachers,
to the knitting together of the Saintes,
to the woorke of the ministerie, and buil-
ding up of the bodie of Christ, untill wee
all come unto the unitie of faith, and of
the knowledge of the Sonne of God, unto
a perfect mā, euen unto the perfect grouth
of the stature of Christ: & that we might
not bee tossed and carried with anie blast
of doctrine, either by the declining frail-
tie of our owne corruptian, or by the exer-
cised subtiltie of our aduersarie. This mi-
nisterie

nisterie is called the ministerie, and am-
2.Cor. 18. 19. bassage of peace & reconciliation, which
the Lord hath put in the mouthes of al his
ministers, that beyng Legates and Am-
bassadoures insteede of Christe, as if God
himselfe intreated vs by them, it might
be sayde vnto vs in the name of Christ, be
Mat. 5. 13. 14. yee reconciled vnto God. These are the
salt of the earth and the light of the world.
For the same God, which in the begin-
nyng, commaunded light to shine out of
2.Cor. 4. 6. darknes, is he that shineth in the heartes
of his seruauntes, that they might give
forth the light of the knowledge of the
glory of God, in the face of Iesus Christ.
Who hym selfe sayeth, that as Moses
John. 3. 14. lyft vp the serpent in the deserte, so muste
the Sonne of man be lift vp, that al that
beleeue in hym should not perish, but haue
euerlasting lyfe. And S. Paule sayth,
that the Gospel preached, is a most liue-
Gal. 3. 1. lye payntyng out of Christe before,
our eyes, and a visible crucifiyng of
1.Cor. 2. 23. him in our sight. And though it be roua-
ted of the worlde foolishnesse, and estee-
med as ouer weake a meanes to so great
a worke, yet is it the mightie power
Rom. 1. 16. of GOD vnto saluation, and the hyghe
1.Cor. 1. 21. wisedome

wisedome of the Lord, by the foolishnes whereof, those shalbe saued that beleeue. 1.Cor.1.
It is the Gospel of Christ, and the same preached, wherewith it pleaseth the Father to beget vs againe vnto himselfe, Iac.1.18.
that we might be the first fruites of his creatures: being borne anew, not of mortall seede, but of immortall, by the worde 1.Pet.1.23.25.
of God, which word abideth for euer: and the same is it, saith S. Peter, which is preached. This is that moste excellent forme of Doctrine, wherevnto the Lorde Rom.6.87.
hath committed vs to be taught, that being obedient thervnto, we might be deliuered, not onely from the guiltinesse of sinne, but also from the seruitude & bondage of the same. As the spirit of God, first beginneth to work faith in our harts by the woorde of the Gospel preached, so doeth he continue, nourish, confirme, & encrese faith in vs, by the self same meanes. Wherfore S. Peter exhorteth vs, that as new borne babes, we should long after that sincere milke of the woord, that by it wee may growe vp, and comming vnto Christ, which is ẏ liuely stone, our selues 1.Par.2.2.5.
also, as liuing stones, may be builte vp a

1.Pet.2.2.5. spirituall house vnto God, and made an holy priesthoode, to offer up spirituall sacrifices, acceptable vnto God through Iesus Christ. And when wee are passed the age of our infancie in Christ, the same word preached is our sound & fast meate, wherewith the Lord still feedeth vs in his familie, vntill that hauing finished the
1.Cor.3.2. Heb.5.13.14. course of this life, and ended the dayes of our pilgrimage and warrefare in this worlde, hee taketh vs home into his owne kingdome.

Sacraments. Vnto the worde of the Gospel preached, for the more strengthening & confirming of our faith, in the assurance of our saluation by Christ, it hath pleased God, in like wisdome & goodnesse towardes vs, knowing our weakenes and pitying our infirmitie, to adde the vse of two holy Sacramentes, Baptisme, and the Supper of the Lord. The sacrament of Baptisme,

Baptisme. Iohn.1.33. is an holy signe & seale, annexed by God himselfe vnto the promises of the Gospel, to witnesse and pledge vnto vs, the forgiuenes and washing away of our sinnes

Acts.2.38. Gal.3.27. in the sacrifice of the death of Christ, and our iustification, before the Maiestie of

God,

God, in the perfection of his obedience; also our ingrafting into that bodie, whereof Christ is the head, from whom streameth the fountaines of life and grace, into all his members. Further that being baptized into his death, we shall by the power thereof die vnto sinne, and by the power of his riſing againe, be our ſelues raiſed vp in a newe creature, to walke before him in true holineſſe and righteouſneſſe all the dayes of our life, and that we ſhall be raiſed vp in the laſt day out of the duſt of earth, and meete the Lorde in the aire, and dwell with him for euer. In the meane time, that as we are by one Sacrament of Baptiſme, coupled vnto one heade: ſo we ſhould conſent together, in vnitie of ſpirit, preſeruing the ſame by the bond of peace, endeuouring thoſe things which firſt appertaine vnto the glorie of God, and then not ſeeking euerie one his owne in priuate, but as members of one bodie, mutually the edifying and profite one of another.

Eph. 4. 16.

Rom. 6. 3.

Luke. 1. 75.

1. Cor. 15. 26. 23.

Eph. 4. 4.

1. Cor. 10. 24.

The Supper of the Lorde, being a ſeale of the ſame promiſes, further witneſſeth and ſealeth vnto our conſciences,

The Supper of our Lord.

Iohn. 6. 51.

Iohn.6.51. that Christ is that breade of life, which came downe from Heauen, and fountaine of saluation, of which who so tasteth, shall liue for euer. And that as truely as our bodies by natural meanes, are made partakers of the creatures of bread & wine, vnto the nourishment of this present life: so our soules, by the hande and mouth of faith, through the power of the spirite of God, are made partakers of the body and blood of Christ: that, he dwelling in our Ephes.5. hearts by faith, wee might become bone of his bone, and flesh of his flesh, vnto the Ephe.5.30. assured hope of euerlasting saluation.

Also in this Sacrament, is not onely confirmed vnto vs, the mystical vnion betwene Christ and his Church, but also 1.Cor.10.17. taught vs, what vnitie and loue ought to be amongst vs, which being all partakers of one bread, and one wine, are first coupled vnto one heade Iesus Christ, as members of his bodie, and then mutually made members one of another.

Vnto the worthie receiuing of this holy Sacrament, it is required that wee 1.Cor.11.28. should examine our selues, first howe wee haue profited vnder the word in the knowledge

ledge of the mysteries of our redemption: Secondly, what comfort we haue receiued, by applying the same vnto our owne consciences: Thirdly, what griefe wee haue conceiued in heart, for our sinnes past, and what hatred and detestation of all that is contrarie vnto the wil of God: what purpose wee haue, the rest of our life to cease from sinne, and to follow after righteousnesse, that the Gospel maye bee glorified in vs which doe professe it. Last of all, whether as wee assure our selues of peace with God in Iesus christ, so we be at peace with our brethren, reconciling our selues vnto those whom we haue offended: and forgiuing vnto others the offences, they haue cõmitted against vs, euen as freely as we would the Lord should forgiue vs.

2. Thes. 3. 1.

Rom. 5. 1.

Matth. 5. 23.

Ephe. 4. 32.

The fifth proposition of the effectes of fayth.

Let him depart from iniquitie, whosoeuer nameth the name of Christ. 2. Tim. 2. 19 Who so is in Christ Iesus, is a new creature. 2. Cor. 5. 17.

ALbeit the whole worke of our saluation stand sound and perfect vnto vs in all respectes, without our selues in Iesus christ, so that we may boldly say with Saint Paule, being then iustified by fayth, we haue peace with God through our Lord Iesus Christ, and doe glorie in hope of the glorie of God: Yet is not Christ the minister of sinne, nor the Gospel a doctrine, that giueth libertie vnto euel: but contrariwise the death of Christ, is of power in those that beleeue in him, to cause them to die vnto sinne, and to bee mortified in the olde Adam of this flesh, with the lustes and concupiscences of the same. And the Gospel teacheth vs, that the true members of Christ, must and doe walke, not after the flesh, but after the spirit, offring vp themselues, their soules and bodies, and all that they haue, an holy and acceptable sacrifice of spirituall worship vnto God: inquiring to knowe, and labouring to performe, that good perfect and acceptable will of God, reuealed in his worde. Also the same spirit, which is called the spirite of adoption, because it teacheth vs to crie, Abba father, and bea-

Rom. 5. 1.

Gal. 1. 17.
Rom. 6. 1. 2. 3. 4. 5.

Rom. 8. 1.

1. Cor. 6. 20.
Rom. 12.

rely witnesse vnto our spirites, that wee are the children of God, and heires of his kingdom, beeing the seale, wherewith he hath sealed vs: and the gage wherby he hath pledged vnto vs all his promises of mercie in Christ, is also the spirit of mortification, whereby is mortified in vs the workes of the flesh, our olde Adam being crucified with Christ in his Crosse: and the spirit of sanctification, and of our new birth, quickening in vs a new creature, and fashioning vs again, after the image of God, to walke before him in righteousnes and true holinesse all the dayes of our life. Also this doctrine is bothe taught and sealed vnto vs, yea the trueth and effect thereof exhibited and performed, in the vse of the holy Sacramentes, which both of them teache vs to die vnto sinne, and liue vnto righteousnesse, & assure vs, that as the Gospel was preached vnto the fathers, in this effect, that they might be condemned according vnto men, that is, in the flesh, but liue according vnto God, that is, in the spirit: so the same shalbe accõplished in al the true mẽbers of Christ, th'one by the power of his death, th'other

Eph. 1. 13.

Rom. 8. 13.

Rom. 6. 6.

Luke. 1. 75.

Rom. 6.

1. Pet. 4. 6.

Rom. 6. 3.

by the power of his resurrection: which thing ought not a little to comforte and incourage vs, in that great and daungerous conflict, with the flesh, the worlde, and the diuell: when we knowe that our victory stãdeth not in our owne strength, which is none, but in the inuincible power of him, which came to destroy the workes of Satan, and in whose crosse our olde man is so mortified, as the bodie of sinne is weakned in vs, which do beleeue. Vnto whom also he hath giuen that spirit to dwell in vs, wherby he hath promised to quicken our mortal bodies, which now in parte are subdued vnder sinne.

Rom. 6. 6.

Rom. 8. 11.

The sixth proposition of the rule of Righteousnes.

Thy worde is a lanterne vnto my feete, & a light vnto my pathes. Psal. 119. 105. The commaundement is a lanterne, and lawe a light, and reprehensions for instruction are the way of life. Pro. 6. 23.

The rule of holines and obedience, is not our owne will, nor lustes and affections

fections of our corrupt and cursed nature, which euermore rebelleth against God: nor the examples and manners of men, or customes and fashions of the worlde: but onely that moste good, perfect and accepteable will of God, commended and commaunded vnto vs in his lawe: which must in all thinges be the light vnto our feete, and the lanterne vnto our pathes, to directe vs to walke with him, and before his maiestie, so as wee may please him with reuerence and carefulnesse: which is the second vse of the lawe of God. Rom. 7. 7. Rom. 12. 3. Psal. 119. 105. Heb. 12.

This law of GOD requireth at our hands, that we honour, loue, feare, and obey him in all things, and aboue all, that wee trust in him, flee vnto him in all our needes, calling vpon him onely, and acknowledging him to be the creatour and gouernour of all thinges. That we worshippe him, not with our owne inuentions, or blinde deuotions, nor with the doctrines of men, or after the example of others: but only with that worship, which he himself hath prescribed vnto vs in his worde, without adding thereunto, or taking from it. The first commaundement. The second commaundement. 1. Thes. 4. 4.

That

The third commaundement.

That we haue, and vse in moste high reuerence his holie name, woorde and woorkes, & whatsoeuer else by is knowen vnto vs by, that we knowe him to be the searcher of all hartes, the rewarder of all sincertie and trueth, and the reuenger of all hypocrisie, blasphemie, false and vaine swearing, with all other prophanynges and abusinges of his moste blessed name and religion.

The fourth commaundement. Esai. 58. 13.

That we sanctifie the Lordes Sabboth, not doing therein our owne wil, nor walking our owne wayes, nor speaking our own woords, but ceasing from the honest labours of our lawful callings (much more from vaine and hurtfull pastimes, Stage playes, Dicing, carding, &c.) that with all libertie, and quietnesse, both of mind & bodie, we may with our families attend vpō those publique exercises of religion, which the Lord hath in wisedome and mercie, appointed for his owne worshippe, and for our edifyng: Assembling our selues togither, to heare his holy woorde, learne, and lay vp the same in our hearts, for the ordering of our liues, celebrate his holy sacraments, and with one

heart

heart and one voice, call vpon his name, rendring vnto his maiestie, most humble and hartie thankes, for al mercies hitherto bestowed vpon vs, and craving newe benefites and blessinges at his hands necessarie for vs and his whole church, both for this present life, and also for the life to come. I. Tim. 4. 8.

The seconde table of the lawe requireth, that we should loue our neighbours as our selues. The fifth commaundement containeth those dueties, which appertaine vnto our seuerall callings, commaunding children, that they honor, loue, obey, and relieue their parentes, remembring that the Lorde hath made them instrumentes of great mercies vnto their children. Parentes, that beside naturall dueties of nourishment, and prouiding for them in earthly things, they bring them vp, not in idlenesse, wantonnes, and vanitie, but in the feare and nurture of the Lord, teaching them his wayes in their youth, that they may not forsake them in their age, & training them in such honest exercises of labour, or studie, as whereby they may be prepared, to serue the Lorde in

The fifth commaundement. Children. Parents. Ephe. 6. 4. Pro. 22. 6.

in his Church, or in the common weale, for his glorie, and the profite of his people: Chastising them with the rodde of correction, that both foolishnesse may be chased out of their heartes, and their soules preserued from death: Also in wisedome when necessitie shall require, prouide for them the remedie of their incontinencie, commanded of the Lord, which is Mariage.

Pro. 22. 15.

Pro. 23. 13. 14.

1. Cor. 7. 36.

Seruants.

Seruants, that they be humblie subiect vnto their bodily maisters in al things, in the Lord, seruing them with al quietnes, diligence, and faithfulnes, as in the sight of God. Maisters, that they with their families serue the Lorde, teaching and instructing them in all the will of God, and knowledge of their saluation: Ministring vnto them all necessarie and iust things, for their honest maintenance, correcting in them, as well the offences committed against God, as those committed against themselues.

Eph. 6. 5.
Col. 3. 22.
Ios. 24. 15.
Maisters.

Gen. 18. 19.

Col. 4. 1.

Wiues.

Wiues, that they beare themselues reuerently, and obediently, towards their husbands, in all things, adorning themselues, not outwardly in the bodie, with golde

golde & precious attire, but in the inward
mã of the minde, with humilitie, modesty, 1. Pet. 3. 4.
quietnes of spirite, sobernes, chastitie, &c.

Husbands, that they loue their wiues, Husbandes.
as their own bodies, dwelling with them
according vnto knowledge: giuing ho- Ephe. 5. 28.
nour vnto the woman, as vnto the weaker
vessell, seeing they are heires together 1. Pet. 3. 7.
of the grace life, that their prayers bee
not hindred.

Subiects, that they yeeld all honour, Subiectes.
obedience and tribute, vnto their Magi-
strates, not only for feare, but also for cõ-
science, as vnto the ministers of God, Rom. 13. 4.
whome hee hath set ouer them, for their
great and singular benefite.

Magistrates, that their tongues be con- Magistrates.
tinually of mercie & iudgemẽt, ruling the Psal. 101. 1.
Lords people cõmitted vnto their charge
in all peace, godlinesse and honestie, puni-
shing the wicked, and rewarding the wel
doer, defending the innocent, stranger, fa- 1. Tim. 2. 2.
therlesse, widow, and him that hath none
to helpe him, breaking the iawe of the Iob. 29. 12.
vnrighteous man, and taking the pray Leui. 17. 19. 15
out of his mouth: finally, not respecting
anie mans person, without all corruption

to

2. Cron. 19. 6. to administer iustice, remembring that
People. iudgement is the Lordes. The people,
that they bee obedient vnto their Pa-
Heb. 13. 17. stours and Teachers, submitting them-
selues firste vnto the Lorde, and then
also vnto them, which watch for their
Ezech. 3. 18. soules, and shall render an accompt for
their bloode: that they may labour the
woorke of the Lordes Vineyarde, with
ioy, and not with mourning, for that is
Gal. 6. 6. vnprofitable: communicating also with
them all good thinges, sowing by this
meanes vnto the spirite, that thence they
Gal. 6. 8. may reape eternall life.

Ministers. Ministers, that they be faithfull dispo-
1. Cor. 4. 1. sers of the mysteries of God, euē the trea-
sures of his kingdome committed vnto
their trust: carefull, and painfull in the la-
bor of the Lords harueste, seeing alwaies
before their eies, ỳ terrible day of Gods
iudgement: and therby, as also by the loue
of Christ, to be constrained to bring men
2. Cor. 5. 11. 14 vnto the faith: not seeking themselues
and their owne, but Iesus Christ, & them
those that be his, that they may be saued:
feeding the Church of Christ, not with
the doctrines of men, but with the pure

and

and sincere milke of the Gospel of God. 1. Pet. 2.
Not in ostentation of any gifte, nor desi- 1. Corinth.
ring to please men, but to approue them- 2. Corinth.
selues vnto euery conscience, in the sight
of God, with all singlenes of heart, and
simplicitie of speach, deliuering the word 1. Corinth.
of life, ioyning spirituall things with spi-
rituall things, as becommeth. Finally, all estates and conditions of men, that learning their seuerall duties out of the worde of God, they reuerently humble themselues vnto the obedience of the same.

The sixth commandement forbid- The sixth commaundement.
deth all murder and shedding of inno-
cent bloode, all fighting, quarreling, and
mouoking one an other, all hatred, ma-
lice, enuie, and desire of reuenge: Also, it Rom. 12. 19.
commaundeth all the duties of cōpassion,
in sauing, defending, and releeuing the
person, life, and health of our neighbour.

The seuenth, forbiddeth all vn- The seuenth
cleanuelle both of bodie and minde, in commaundement.
deede, worde, gesture, or behauiour
whatsoeuer: that we assault not the cha-
stitie of any, nor be accessarie vnto their
filthines: It commaundeth vs to kepe our
bodies in honour, as the members of 1. Thes. 4.
1. Cor. 6. 15. 19.

Christe

Christe, and temples of the holy Ghoste,
1. Cor. 6. 15. 19. that we may sanctifie the Lord, both in our soules and in our bodies, which are the Lordes: and for the reliefe of our incontinencie, to marrie, onely in the Lord.

The eight commaundement. The eight, forbiddeth all robbing and stealing, all oppression & hard dealing, all iniurie & wrong, how soeuer it be coloured with law: all withdrawing and withholding of that appertaineth to another: all fraude, deceit, and coosinage in woord, weight, measure, ware, all conetousnes and greedines of earthly thinges, commaundeth vs to acknowledge and reuerence the wisedome and goodnes of God in dispensing and bestowing these outwarde things: to be content the Lord distribute his blessings as liketh him selfe, to walke faithfully and diligently in our callings, labouring with our handes the thing that is good, to be instructed how to want & how to abound, & in all things to be content with our present estate, waiting with patience vpon the good prouidence of God in all our necessities. And according vnto the measure we haue receiued, to beare our selues faithfull stewardes

Ephe. 4.

Ephe. 4. 28.

Phil. 4. 11. 12.

ardes and distributers of the seueral graces of God, for his glory & the benefite of our brethren. The nienth forbiddeth all false witnesse bearing in iudgement or otherwise, all flaundering, backbyting, talecarying, discrediting, and dishonouring of others, al lying, scoffing, iesting, vaine and vnsauorie speaches, flattering, dissembling and feining, all vncouering the secreates of our brethren. All bosting, vaunting of our selues or others. It commaundeth vs to maintaine honor and credit of all, and those especially, to whome the Lorde hath committed any part of gouernment, either in his church or in the common wealth: In all our speaches to be iuste, simple, modest, and louing, &c.

1. Pet. 4. 10.

The nienth commaundement.

The tenth, forbiddeth the very motions of sinne, euen the lustes and concupiscences of our cursed nature, that they neuer rise vp against the Lorde, but that we subdue them in their first assault, least if wee receiue the temptation with delight, wee bee further seduced, by the subtiltie of sinne, both to consent vnto the euil, and to attempt and accomplish the same.

The tenth commaundement.

The seuenth proposition.

Rom. 7. 14. The Law is spirituall, but we are carnall, euen solde to bee subiect vnto sinne.

Gal. 5. 17. The flesh lusteth against the spirit, & the spirit against the flesh, &c.

TRue it is, that we are not able of our selues, so much as to thinke anie good thought, much lesse to performe anie parte of that righteousnesse, which the law requireth. But this is our comfort, that we are not now vnder the Law, but vnder grace, & although the Scripture saith not in vaine, that the Spirite, which is in vs, lusteth after enuie, yet it offereth greater grace, because it sayth: God resisteth the proud, but giueth grace vnto the humble. This grace worketh first, that we knowe the will of God, and discerne that which is contrary thereunto. Secondly, that we haue a will desirous and studious of Gods glory, and profit of our brethren in the accomplishing of his commaundementes: Thirdly also some power through the spirit, to hate and forsake that which is euill, and to loue and

Rom. 6. 14.
Iam. 4. 5.

Rom. 2. 18.
Rom. 7. 18.
Tit. 3. 8. 14.

follow that which is good, that on earth
may become fruictfull our long labours,
and our hope patient, through that com-
munion which we haue with Christ, in
the power of his death, and of his rising
againe. For if we be truely come into
Christ, and coupled with him, the old hus-
bande of our corruption by whome we
brought forth fruite vnto death, is cruci-
fied with Christ in his crosse, that we
might be espoused vnto an other, euen
the newe man, which is raised vp from
the dead, to bring forth fruit vnto God.
Neither haue we now onely a commaun-
dement vnto righteousnesse and holinesse
of life, but there is giuen vs a newe spi-
rit, by which we are regenerated and re-
formed in the spirit of our minders, to offer
vp our selues in soule and bodie, an holy
acceptable, & liuely sacrifice vnto God.
And where as the fleshly euermore rebelleth
against the spirit, euen in the children of
God, we haue receiued promises of ayde
& assistance in this epistle, yea, of victorie
and triumph ouer all our enemies. And
that we might with boldnesse come vnto
our God for ayde and defence, we haue
entrance by Christ, euen vnto his mercie
seate

sente, and haue receiued that spirit, which
Rom.8.26. in their part helpeth our infirmitie, and
stirreth vp in vs those groninges, which
no tongue is able to expresse, teaching vs
to crie, Abba father, and to call vpon him
in all our necessities, and to aske all good
1.Tim.4.8. things at his handes, who hath made
vs promises, both of this life, and of the
life to come: knowing this, that he, that
Rom.8.32. hath not spared to giue vnto vs his onelie
begotten Sonne, will also with him giue
vs all things, which in his wisedome be
seeth to bee needefull for vs. Our helpe
therefore is in the name of the Lorde,
Prou.18.10. Which is an inuincible towre, where
vnto the righteous fleeth, & is deliuered.
Also we know, who it is that hath sayde:
aske, and ye shall receiue: seeke, & ye shall
Matth.7.7. finde: knocke, and it shall be opened vnto
you: euen he, which sitteth at the right
hand of his father, and maketh intercessi-
Rom.8.34. on for vs. When wee pray, wee must
pray onely vnto God, onely in the name
of Iesus Christ, onely for good things,
onely to a good ende, with our hearte,
and not onely with lippes: disposing and
behauing reuerently and religiously, as in
the presence of Gods maiestie: touching

with the want of that we aske: and greeued with the burthen and feare of that we pray against: being assured that the Lord heareth our prayers, and will in his owne good appointed time graunt our requests, as in his wisedome he knoweth to be expedient for his owne glorie, and for our saluation.

There are manie notable examples of this manner of praying, in the holy scriptures, especially in the Booke of the Psalmes, framed according to the diuers estates and affections of the Seruantes of GOD. Let vs therefore after their example, examining our selues before the Lorde, in minde, bodie, and outwarde conditions of this life, according to our present feeling and sense thereof, make our humble and vnfeined supplications in his presence for our selues, and for all men, especially them that are of the houshold of faith, concluding and sealing vp all our praiers with that forme of petition, which our sauiour Christ himselfe hath taught. Our father, which art in heauen, hallowed be thy name: thy kingdome come: thy will be done in earth, as it is in heauen: giue vs this day our daily Gal. 6. 10. Mat. 6. 9.

bread, and forgiue vs our trespasses, as we forgiue thē that trespasse against vs: and leade vs not into temptation, but deliuer vs from euill: for thine is the kingdome, the power, and the glorie, for euer and euer. Amen.

The eight proposition.

What other helpes there are vnto godlines and well doing commended vnto vs in the worde.

THe Lord our GOD knowing the frailtie of our corrupt and cursed nature, the deceitfulnesse of sinne, the power, rage and subtilties of Satan, hath in wisedome and mercie for their further helpe appointed in his worde two kindes of discipline vnto his seruauntes. The one priuate, the other publique, vnto the first apperteineth all the exercises of repentance, and godlines, commended vnto vs either in precept or example of the holie Scriptures. As our dayly consulting with the woorde and lawes of God, which to be vnto vs, as they were vnto

David the men of our counsel, the continuall examining of our wayes, & turning our feete vnto the Lordes testimonyes, Psal.119.56.60.
our carefull and diligent hasting, and not delaying to kepe his commaundements. 2.Cor.7.11.
The grieuing of our selues with our sins past, the feare of sinne present, which is Heb.12.1.
ready to intrap vs, the wise and circumspect, preuenting of sin to come, the subduing of the flesh, and bring it in subiection, after the maner of the Apostle, with re- 1.Cor.9.27.
uenge taken vpon our corruption for the mortifying of the same, by withdrawing the baites, prouocations, and occasions of euill, sobrietie and the pure and chaste vse of all the good blessings of God: abstinence, euen from lawful pleasures and profites, when they are either offensiue vnto others, or hurtfull vnto our selues, as otherwise, so by bringing vs vnder the bondage and seruitude of earthly things, which of all them are ordained vnto cor- 1.Cor.6.12.
ruption. Fasting, which the Scripture calleth the afflicting of the soule, ioyned with continuall and earnest prayer vnto Psal.39.2.
God. Making couenãt with our mouths, Iob.31.1.
that they shall not speake euill, and with our eyes, that they shall not beholde va-

nitie, imitating the vertues and godlynes of the faithfull, vsing holie company and conference with them. Hating, detesting, and abhorring the wayes of the wicked, shunning and eschewing all consulting and conuersation with them. Not ceasing our conflict against sinne, euen vntill bloode, but casting of the olde man, and mortifiing the workes of the flesh by the spirite, to put on the newe man with the weapons and armour of light, to serue the Lorde according to his worde.

Heb. 12.4.

Rom. 8.13. Ephe. 5.8. and 11.2.

They, which through want of knowledge, or weakenes of the minde, are not sufficient vnto the well gouerning and ordering of themselues, must, as the Lord hath commanded, be instructed, and strengthened by others: that either by mercifull admonition and exhortation, they may bee recouered from sinne: or else may be saued by terrors and threats of the iudgements of God, beeing thereby as it were by violence, taken out of the fire of destruction. Vnto this appertayneth that notable exhortation of the Apostle: Let vs obserue and marke one another (not vnto enuy or occasion of sin)

Iud. 22.

but

but to stirre vp our selues mutually, and
euen to whet one an other vnto the duties Heb. 10. 24.
of charitie, and to all good workes.

The other kinde of discipline is publike consisting of three partes. First of the preaching of the lawe, which is as a two edged sworde in the hande of Gods ministers, to offer vp his people an holie and blameles sacrifice vnto his maiestie, not onely opening our eyes, that we may see and knowe, what is that good, perfect and acceptable will of the Lorde, but also through the working of the holy Ghost conuerting our soules & fashioning them after the image & similitude of him that made them. Secondly, admonitions, exhortations & councels ministred by such persons, as the Lord hath appointed for the ouersight of their brethren. Thirdly, of conuerting of the offenders before the Church in open congregation to bee iudicially admonished, or, according vnto the qualitie and degree of their offence, forbidden the Supper of the Lord, or cut of from the Church, vntill by remorse of sinne with smart and shame of punishment laide vpon them for the same, they shal with certaine testimonies of true and Pſal. 90.

vnfeigned repentance, humbly desire to bee restored vnto their former estate, amongest the people of God.

The weakenes of conscience must often times be holpen by ciuill punishment publikely or priuately, to be executed by magistrates, parentes, maisters, and others, whom the Lorde God hath authorized and armed with the swoorde of iustice, and rodde of correction, not for the profite onely of such as offende, but also for the example & terrour of others, that at least by awe of punishment, they may feare to doe euill. For as indulgence and impunitie nourisheth and increaseth wickednesse (as Salomon sayth) and wicked men: so godly seuerity of punishment chaseth away sin, and lesseneth the number of offendours. In punishing, it must be remembred, that it be not dumme and silent, but ioyned with doctrin, admonition and exhortation, that the force thereof may worke the more in the hart of the offenders. It may not be the reuenge of our priuate griefe, but of the dishonour of the name of God, & of the breach of his holy commaundementes. It must be ioyned with calling vpon the name of the Lord, that

Eccle. 8. 11.

that as it is his good ordinance, so it may be both giuen and receiued according to his will, and blessed by his spirit, to the reforming of those, that haue done amisse, and forwarnings of others. Finally all meanes are to be vsed, that the cõscience of the offender may bee touched with the horror of his sinne and feare of Gods iustice: that we may cleare our selues of all corruption, by directing the punishment not against the person, but against the sinne: beeing greeued, that we are compelled to flie to that extreme remedy, and yet to doe it with a godly courage and zeale, as caried with most iust hatred and indignation against sinne. Ioſ.7.19. 2.Cor.7.11. Ioſ.7.25.

Vnto the abating of the rage of our corrupt and degenerate nature, the Lord yeeldeth vs no small helpe by afflictions and aduersities, which therefore are called chastisementes and corrections, because wee are thereby reformed: as the Prophet saith: before I was corrected, I went astray, but nowe I haue kept thy commaundements. In so much as he professeth, that it was good for him, that hee had beene afflicted, and acknowledgeth, that of verie trueth the Lorde had chastened 2.Cor.4.16.

ned him: meaning thereby, that as the Lord hath couenaunted with his people all good things, so is it also a part of his couenaunt, to punish and correct his children, as he knoweth to be expedient for them: the reason whereof is rendered by the Apostle, For if wee iudged our selues, we shoulde not be punished: but when we are punished, we are nurtered of the Lord, that we might not be condemned with the world.

Heb. 12. 6.

1. Cor. 11. 31.

The ende of all is, that the workes of Satan in the corruption of our nature, with the fruites of the same, might vtterly bee abolished, and that the image of God, not blemished onely, but euen cancelled and defaced by the fall of Adam, might be renued and repaired in vs. The first happeneth vnto vs in the dissolution of this earthly tabernacle, from which time we sinne no more, as appeareth by that behement and lamentable exclamation of Saint Paule: Miserable man that I am, would God I were deliuered from this bodie of death. The second, though begon & increased in this life, shal not be fully accomplished, vntill our Sauiour Christ returne from heauen, be made glo-

Rom. 7. 24.

2. Thes. 1. 10.

rious

glous in his Saintes. For albeit we are now the children of God, it hath not yet appeared, what we shall bee, but our life is hid with Christ in God, and we know, that when Christ, which is our life shalbe made manifest, we also shal be made manifest with him in glorie. Then shall we be clothed with that glorious tabernacle, not made with handes, eternall in Heauen: then shall mortalitie be deuoured of immortalitie: then shall Christ, who alreadie is crowned with glorie and honor, returne our redemer from heauen, and chaunge our vile bodies, that they maye be made like vnto his glorious bodie, according vnto that power, whereby he is able to subdue all thinges vnto him selfe. Then shall it be accomplished, which is written, Death is swallowed vp in victorie, O death, where is thy sting? O graue, where is thy victorie? For the strength of death is sinne, and the strēgth of sinne is the lawe. But thankes be vnto God, who hath given vs victorie by Iesus Christ our Lord. Therefore let vs be strong and immoueable in the trueth, abounding alwayes in the woorke of the Lord, seeing we know, that our labour is not

1. Iohn. 3. 2.

Colos. 3. 3. 4.

2. Cor. 5. 1. 4

Heb. 2. 9.

Phil. 3. 20. 21.

1. Cor. 15. 54.

not in baine in the Lorde: But the day of
our redemption shal once appeare, wherein the trumpets shall blow, and the deade shall rise, those that are found aliue shall
1.Thes.4.16. bee changed, and we all which beleeue, shall meete the Lorde in the ayre, and so reigne with him in glorie for euer, which
2.Pet.3.9. time shoulde long since haue come vpon the worlde, sauing that the Lord is patient to vswarde, and will not that anie of vs should perishe, and not of vs onely, which now liue, but of those also, which shall be raised vp in posteritie after vs, whom hee hath likewise appointed vnto
Heb.11.40. saluation, and will in his good time call by the ministerie of his Gospel, least we without then shoulde bee consecrated in that glorie, whereunto he hath redeemed vs. The Lord therefore in mercie hasten the fulfilling of the number of his elect, that the dayes of sinne may cease, & that our sauiour Christ, as he appeared in the fulnesse of time with a sacrifice for sinne,
Heb.9.28. so may now againe, when all things shall be accomplished, appeare without sacrifice vnto the saluatiō of al those, that wait
1.Cor.15.24. 28. for his returne to iudge the quick and the deade. That rendering vp the kingdome

vnto

vnto his father, God may be all in all. And that we in the meane time walking as Pilgrims, and straungers in this world holding forth the light of the holy worde of God, and bearing our selues as heauenly Citizens, may haue a safe and ioyful passage euer lifting vp our heades with the rest of his creatures and with ioy and gladnes looke for the glorious returne of that great GOD our Sauiour Christ, vnto our full & perfect redemption. And in all temptations & tryalles whatsoeuer, may finde the present hand of the Lord, ready for our deliuerance, to preserue vs by his power vnto that inheritance, which cannot perish, nor be defiled, nor fade away reserued for vs in Heauen, which also waiteth as ready to be reuealed vpon vs in the last time, when all things shall be restored.

Phil. 3. 20.

Rom. 8.

Tit. 2.

1. Pet. 1. 4.

Acts. 3. 21.

To the Reader.

IF happely this little Treatise shall seeme needelesse, amongst so many of like argument: it may please thee (gentle Reader) to vnderstande, that the purpose of the Author in publishing heereof, was especially to helpe the memory, meditation, and practise of those, to whome the doctrine herein contained hath beene by the ministery of preaching; in the same order more at large declared.

21 JA 50

The complaint of a Regenerate man *vnto God the Father, ſhewing the ſorrowfulnes of his hart.*

O Lord God, heauenly Father, thou *that art not only our God, but the God of all the world: we thy creatures, the worke of thy hands, make our humble prayers and ſupplications before thy excellent mateſty. Beſeeching thee (O Lord) not to conſider vs as we are of our ſelues, earth, aſhes, and what ſoeuer is vile; but as we are in Chriſt Ieſus our Lord, thy ſanctified people, whom thou haſt choſen before all worlds, to witnes thy name in earth: And to whom thou haſt made manifeſt thy Sonne our Sauiour with an vncouered face to our great comfort. Yet alas, we vnworthy wretches finde in our ſelues ſuch heapes of ſinnes, and ſuch lumpes, and loades of impieties: that were we not ſtayed in thy promyſes, wee ſhould periſh with miſtruſt in thy mercies. For we know that thou art a iuſt God and doeſt viſite the offences of thy childrē with rods, and their ſinnes with whips: Yet thy mercy doth neuer faile vs. Yea although we ſinne, yet are we thine.*

We haue (O Lord) taſted greatly of thy mercies. Many yeares we haue been fed with heauenly meate. Long time we haue enioyed the benefite of thy goſpel (a bleſſing of bleſſinges) but

our own conſcience doth witnes, yea our ſinnes are ſo ripe and ſo outragious, that they are aſcended vp vnto the heauens, and call for thy iuſtice, which we haue ſore prouoked with mul typlying ſinne vpon ſinne. We haue not obayed thy voice. We haue not harkened vnto thy ſeruants whom thou haſt ſent. We haue prophaned thy holy Sabaoth with vaine ſpectacles, & vngodly tragedies. We profeſſe thy name in our word, but deny it in deedes. Our vanity is too too manifeſt in our apparrail. Our exceſſe appeareth in our banquets. Our ſmall reuerence towardes thy holy name in our vayne othes. Our merciles charitie towards thy mẽbers is too too manyfeſt. Yea our whole life is nothing els but abuſe of thy creatures, with ingratitude for thy benefites. So that we thy children are to expect and looke for nought els but thy heauy hand, yea thy iudgements in diſpleaſure.

We and our forfathers haue ſinned. Our Princes and Rulers, our Prieſtes, our Prophets and teachers. Yea from the greateſt to the leaſt, all haue followed the bypath of their own imagination & deuice, and haue not harkned vnto thy word, to make it the lanthorne to our feete, and the light to our ſteps. Our own wayes and deuiſes haue prevayled.

We therfore O Lord our God, prostrate our selues before thy maiesty, beseeching thee for thy deere Sonne our Sauyour Christ Iesus sake, turne not away thy face from vs in displeasure. Bring not vpon vs wretches, the due punishments our sinnes haue deserued. Looke not vpon vs as we are of our selues, but as we belog to Christ Iesus: for whose sake thou hast promysed to deny vs nothing we aske in his name. Looke vpon thy wonted mercies of old, although the cry of our sinnes be great before thee, yet the righteousnes of our Lord and Sauyour Christ Iesus, is greater: whom we interpose and put betweene thy iustice and our deserts. Yea, by him we appeare with boldnes before thee this day as childrē, not as strangers, saying: O Our Father, sanctified be thy holy name. Let thy kingdome be inlarged in vs thy children. Let thy will be performed in vs most obediētly, euē as thy saints & holy ones do fulfill the same before thee. Geue vnto vs O Lord all earthly blessings this day: that we may vse them to our comfort, and not abuse them in pleasure. Forgeue vs O Lord we beseech thee, our dayly sinnes that we commit against thy diuine Maiesty. And geue vs thy holy Spirite that we may forgeue all such as by any degree doe trespas against vs. Leade us not nat (O

Lord) into tryall, nor temptation aboue our ſtrength, for then our weakenes will appeare. Deliuer vs (O Lord) from all thoſe euils our ſinnes dayly prouoke: And frō all thoſe plagues and puniſhments which thou haſt threatned to bring vpon vs at this time. Delyuer vs from the mouthes of cruell Lions, which dayly gape to deuour vs: From bloudy Papiſtes which lye in wayte for vs, and daily conſpire to bereaue vs of the moſt comfortable benefit of thy word, and ſeeke to make our liues a pray vnto their greedy deſires. Bring (O Lord) their deuiſes to nought. Let thy little flock enioy the ſweete comfort of thy goſpell, that we may praiſe thy holy name in our own land.

Roote out all ſectes and hereſies which are among vs, which Sathan hath ſtirred vp to diſquyet thy church. And Lord if it be thy will, either to conuert them, or put them to ſilence for euermore. Preſerue O Lord God our gracious Queene Elizabeth, in thine own boſome Deliuer her O Lord from all conſpiracies, treſons and trecheries, which Sathan in his members ſhall deuiſe againſt her. Make void their councels that conſult againſt her, and let vs O Lord, enioy thy bleſſing in her long, proſperous, and happy dayes. Geue O lord vnto her Councellors wiſdome, fortitude, and courage, to pre-

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uent all dangers, and vnto our biſhops and teachers geue truth in doctrine, & boldnes to publiſh the ſame without feare. And to vs thy people geue O lord humble hartes, and obedyent minds that we thy children may now at the laſt be warned, to reuerence and regard thy holy goſpel, and feare thy punishmẽts: forſaking our vain delites in earthly things. ſo that our whol life may be a dayly watch and looking for thy glorious cõming. So that in our hartes we may dayly ſay, Come Lord Ieſus come quikly that we may be loſed frõ this woful vale, wherein we doe nothing but prouoke thee with our ſinnes.

Graunt (O Lord) we beſeech thee, that thy church may long enioy the liberty of thy word, and geue conſtancy to thy members our brethe ren, which ſuffer any croſſe or tribulatiõ either in body or minde, as witneſſes of thy trueth. Geue them patience we beſeech thee, that they may abide whatſoeuer thy Maieſtie hath determined, ſo that euen in tormentes they may witnes thy holy name.

Graunt vs (O Lord our God) theſe our petitions, or ſo many as are expedient for vs thy children, for thy deere Sonne our Sauiour Ieſus Chriſt his ſake. To whom, with thee, & the holy Ghoſt, be al honor, praiſe, glory dominion, & power, for euer and euer. Amen.

A ſhort reply after the order of a preface. By the meanes of certayne ſlaunderous wordes; as followeth, from C. V.

THERE IS NOTHING more neceſſarye, for the reedifying of God his Goſpell, in a common wealth, then for euery ſuch, vnto whome the Paſtorall office is committed. With all expedition to beate downe (by the auctoritye of the ſame word) all vpſtart hereſies. And opinions, by the which the true Church, and congregation. Is diſquieted of late therefore, as one poore member of the ſame, in a preface. To the tituled worke agaynſt thoſe which are called the Familye of Loue, liking the to a Cormorant Fowle, was for that I eſpied. By the manner of writinges, and imaginatiue practiſe. Somewhat ſlyly couered ouer (as the Snake vnder the greene hearbe) from their HN. an Onacratolus crept in this our native Countrye of Englād through ſimplicitye. But rather I feare me hipocriſie, to the boſomes of many ſuppoſed wiſe men, the more by the meanes of a ſecond Mergus C. V. Whome heretofore by vtteted vaw at Paules Croſſe recanted, as I thinke the ſame error which he now luſtely defendeth: Neuertheleſſe ſithens which tyme. Hath in corners drawen companyes togethers, of the which ſome haue refrained, and others yet too many abiding. I therefore ſomewhat to further the goodwil of the Author agaynſt that Familye their error, and not their perſons, and for the hopes ſake which is layd vp in ſtore, through Ieſus Chriſt our Lord and Sauiour, did by preface, forewarne the vewers of the ſayd booke, to be heedefull of ſuch ſo peſtilet a ſect, who vnder the title of ſundry ſentences of holy ſcriptures. Haue as in a maze knit faſt, through the webbe of the Spider. Many ſely Flyes, whoſe vnſtable

mindes,

mindes, more wauering the such slender wings, haue ben, are, and will be, except the grace of God, make them more heedefull, so fast tangled, that it will be scarce possible to pluck them out: I doe once agayne, euen as one greatly compelled, make aunswere agaynst that which herein followeth by those whome I hoped their conuersion, and not detection, whose wordes haue sayd me to be, Diueled with the Deuill, I doe consider these wordes to be sayd to me by the lyke intention, as to my L. and maister Christ, that he had Belzebub the chiefe Deuill yet was he true: And the reprouers false. Their wordes. *This blasphemous Batman, with his slaundering, and lying blasphemeth the holy Ghost, for he nameth the Familye of Loue, a Cormorant Fowle. And an hereticall sect: whereas notwithstanding there is no Catholick Church nor comminastye of Saintes but the Familye of Loue: And herein he condemneth the holy Scriptures, the Lawe, and the Prophets, as also Christ, and his Apostles: Moreouer he sayth: that the Lord his elected Minister H N. is of the seede of certayne sectaries: Whereas his doctrine is altogether agaynst all Sectaries.*

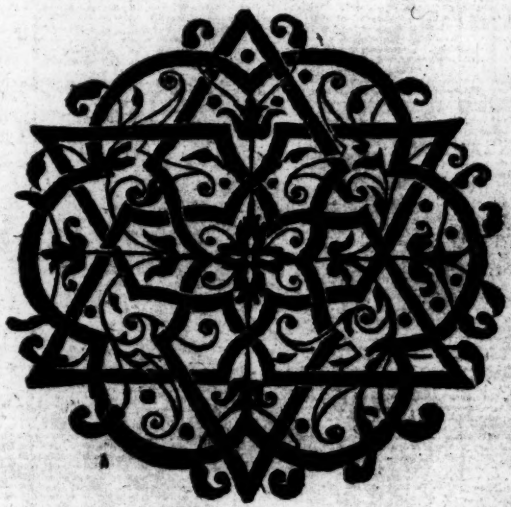
If it be blasphemy to reproue an error, then haue I not done well, if it be lying to detect a falshode, I will reaunswere, if slaundering them, that slaunder other, (in one is the fault,) to this first, God his worde doth teach me, to defend his Church: the Queenes Maiesties lawes, her common wealth: whereto my conscience aunswereth by the trueth, that if you take not better heede, you will fall from heresie, to treason, (and so into contempt of your religion. Of your loyaltye. And true seruice of God,) of the which take heede, for the holy Ghost is iudge betwixt vs both: I doe name the Familye of Loue the selfe same as before, till I doe perceaue you to

be otherwise minded, except you vse this policye. That when your Religion will hold no longer, you will then say, we vnderstode not your mindes, and so thereby excuse your follyes: You say there is no Catholick Church, nor comminalty of Saintes, but the Familye of Loue: surely your loue is so secret if we vnderstand it not, you much lesse perceaue it: but in secluding all that be not of your Family. What shall be sayd of all the godly in the world before your HN. whome now to culler, (doe call the holy name.) What say you of our gratious Queene. Her noble Counsaile, the learned Byshops. And discret preachers of the Lordes Gospell. What thinke you of the excellent nurces? both Oxford, & Cambridge? from the which they are not now to learne, of their true loue in God. Of your HN. Neither of C. V. Who cunningly hath ioyned together that which we know (Christ to be the ouercommer, and C. Vitell the Ioyner to be but a deceiuer: Your Argument must haue an interiection; when you say. He condemneth the holy Scriptures, the lawe, and the Prophetes: (all which three,) I reuerence, loue, and obay. by the Lord God his assistance. (you ad) as also Christ, and his Apostles: is it enough to condemne any before the cause why, your Vocatiue, must haue a Datiue, to your selfe be all these except you take the greater heede: I doe also vtterly deny your HN. Harry Nicholas to be the Lordes elected Minister, otherwise, then suffered to peruert the congregation. And also I say to you Christopher Vitell, surcease your begonne practise, and while there is yet tyme, make restitution, first to God, whome in this error you haue greatly offended, your Prince much abused, and many your fellowes very disorderly impouerished. by your vngodly collections. thorow which maintenaunce, you haue continued too long

The chaunging of HN. into a holy name, and C. Vitell: into an ouercommer, is a pore shift, to shadow so filthy a blaspheming of God and Christ.

The Deuils durst neuer sithe the fall of Lucifer exchaunge their names into the diuine essence: till now. Onely this I way, that Christ the Carpenter so called, was yet better workeman

long, as to your ease you may thinke. So to their payne it may be assured. If now your doctrine be agaynst all Sectaryes. Then be as good as your word, and fly these errors. els, as weedes are cut of with sickle, and sithe for hurting the good herbes: so must euill member from a common wealth. Fare well.

then Vitell the ioyner that so peueshly hath framed wood and clay together.

Fidem fero, mihi fama fuco.